

The Envious Man's Character.

A
S E R M O N

Preached at

S. M A R T ' s C H U R C H
I N
C A M B R I D G E .

By *WILLIAM ASPIN*, D. D.

Rector of Emberton in Bucks.

L O N D O N ,

Printed by B. W. for Ralph Smith, at the Sign
of the Bible in the Piazza under the Royal
Exchange in Cornhill. MDCLXXXIV.

The Customs House & Warehouse

SERMON

Preached at

S. MARY'S CHURCH

IN

CAMBRIDGE.

By WILLIAM ASPIN, D.D.

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TO THE
READER,

HAVING seriously considered what might be the reason of those heats and immoralities which do but too visibly disturb the quiet of this Church and State, I presently found how great a share Envy had in causing them. And therefore being to preach a Sermon, *Ad Populum*, in S. Mary's Church in Cambridge, I thought I could not do better service to Religion, than by endeavouring to detect and display that monstrous Vice. For 'tis apparent to him that sees any thing, how great a cause it has been of former commotions as also of our present Discontents and Disturbances. I do not wonder, when I

Pfal. 106.

In Vit.
Sanct. Hieronymi.

bear the greatest worth defamed, Men of
 the profoundest Wisdom, and most exem-
 plary Piety and Vertue, either in Church
 or State, evil spoken of. For alas! the
 eyes of some will ever be disturbed at so
 great a lustre. The Israelites envied
 Moses in the Camp, and Aaron the
 Saint of the Lord. Tertullian ob-
 serves, the Gospel must needs be a precious
 thing, because Nero hated it. And it
 plainly argues, that there's something ex-
 cellent belonging to that man who is en-
 vied. And therefore Erasmus saith,
 Ut umbra nusquam est, nisi cum adest
 lumen. Ita celebritas sancti illius viri
 non caret invidia. As the shadow is
 never seen to appear, but with a lumi-
 nous Body. So the fame of the most opor-
 tunum Person, is sure to be attended with
 Envy. Hence some of the bravest men
 that ever the World had, have met with
 much

the unkindest usage in it. The reason is, because the higher their worth has raised them, the fairer mark they have appeared for Envy.

Themistocles in Plutarch says, He was not envied in his Minority, because then he had done nothing that was famous and extraordinary. And no sooner were the Athenian Captains by their excellent Conduct, Valour, and Successes, raised the highest in the esteem of those over whom they were Victors, but they were presently envied and proscribed by their own Country men. And amongst the Romans, the renowned Cæsar's Fall was owing to the Envy, as well as malice of Brutus, and Cassius; which Cæsar himself saw he was in danger of; when as Plutarch tells us in the Life of Brutus, he said, He was not afraid of
fat

fat Men, but of lean whitely faced
fellows, meaning thereby Brutus, and
Cassius, who were such; The thinness
of their Bodies, and paleness of their Fa-
ces discovering the Envy and Malice
that was in their hearts. And therefore
tis a great piece of folly to think the
worse of any one for being envied and evil
spoken of, because 'tis sure, the Wisest
and best men in a Nation, though others
may, shall not escape Censure. 'Tis cer-
tainly every Christian man's wisdom to
hold on in a steady course of duty, to en-
deavour to approve himself to God in all
cases, not to value much what man think
or say of him, and to look for his reward
in another World, and not in this.

When I preached it, I had no thought
of making this Sermon publick. But
since that time, which is now about a
year

year and half, something having happened which I foresaw might occasion its coming abroad, at some time or other, without my knowledge, I concluded it to be the prudentest way to put it out my self, since by that means I might avoid some inconveniences which might have happened by anothers doing it. It maybe some will not like it; because 'tis but too true a Character of themselves: But that I cannot help. If it shall contribute any thing to the quiet, and welfare of the Community, for which it is designed, or to the advantage of any individual in it: I shall not repent me of what I have now done, being contented to be censured by some, if I may but profit any.

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ECCLES. IV. iv.

*I considered — every right work, that for this a man
is envied of his Neighbour.*

TWould be matter of just wonder and astonishment to a considering mind, that Men who are bound to one another by so many obligations of Nature, Religion, and Interest, should yet be at such enmity amongst themselves, if we were not by visible Revelation acquainted with the degeneracy of our Natures, as the cause of it. For since there is a concord and agreement between even the Beasts themselves of the same kind; it cannot be imagined that human Nature should be at such odds and discords with it self, but that its propensions are by sin changed, and but that it self is sunk below that of the Beasts that perish. Though indeed, reason itself, if it had wanted the assistance of Divine Revelation, might have gone a great way towards this discovery, since a change in the Effects, must of necessity argue one in the Cause, from whence they proceeded. And therefore the wisest Heathen, though they were never able to assign the true Cause of the degeneracy of our Natures, that being beyond their Search, and past their finding out; yet they easily discerned that Man's nature was corrupted, and changed from what it should be. Hence in *Horace*, The Soldier is displeased with his own Profession, and wishes himself a Merchant;

The Merchant dislikes his own Calling, and envies that of the Soldiers. The Lawyer envies the Husbandman's happiness: And the Husbandman is displeased with his own Calling, and thinks they are only happy that dwell in Cities. What's the reason men should find their own conditions so uneasy, and should envy that of other mens? 'Tis not because other mens (all things considered) are better for them than their own; For he that makes a change, finds himself to be as uneasy as he was before. And indeed, the same Suit is not fit for every ones back: But 'tis because men have not a right apprehension of things, and because they would engross all the goods of the World to themselves. And therefore are troubled when they see any body else possessed of them. 'Tis because their natures are degenerated and corrupted. But whatever be the more general and remote, or the more particular, and immediate Cause of it, the ~~condition~~, or thing it self, is too obvious to escape any ones notice. That there is a great deal of Envy in the World, which Salomon has observed in these words, saying, *I considered every right work, that for this a man is envied of his Neighbour.*

Now Envy seems to be the same which the Orator Cicero has defined it, namely, A grief conceived in the mind, at the good which another enjoys, and that good especially, by which the envious man receives no injury. We'll consider briefly the parts of this Description, that we may the better understand the nature of it.

Agritudo animi ex alterius rebus secundis suscipitur, quae praesertim naturam justitiam afferunt invidenti.
4. Tule.

The

1. I say, Envy is a grief, and besides that, every one who has experienced it, has felt it to be so: this appears by its effects, it making men sad and full of complaints that are infected with it; It changes the natural pleasantness of the countenance, wastes the Body, and disquiets the mind. And therefore David tells us, *When he was envious at the foolish, seeing the prosperity of the wicked, his heart was grieved.*

2. 'Tis a grief, conceived in the mind, by which terms 'tis distinguished from that grief which Beasts may have, because of some present bodily pain, that they are afflicted with, who though they are capable of grieving, being of a sensible nature; Yet they cannot envy one another, because they can have no imagination of the prosperity that others enjoy above themselves. 'Tis a grief conceived in the mind (at anothers good) and hereby 'tis distinguished from hatred, which has for its object evil. 'Tis true, a man may be hated for doing good, as 'twas David's lot, but then 'tis looked upon under the notion of Evil. But Envy has good for its object, not our own, which would excite our joy, but anothers which causes our Envy. And Solomon tells us, *'Tis not for any evil, but for good. For every right work, a man is envied of his Neighbour.* That is,

1. For every right work of Art. Thus when a Mechanick has finished a piece of work, according to the rules of his Art, he is envied for it by some, or other, that are of the same Trade with himself. And therefore such can seldom speak well of one another,

nother, but will be secretly undermining, and take all occasions to disparage and detract from one anothers skill, and love to be finding fault with that which they did not do themselves. Which was an observation long since made by the Greek Poets; and is grown into a Proverb amongst our selves. Hence we are told by the Moralists, *That all excellency is attended with Envy.* A man cannot hope to excel in any thing, but he shall be envied by some body for it. And 'tis a common Proverb amongst the Rabbies, *That every Artificer hates the Children of his own Craft.*

2. *A man shall be envied of his Neighbour for every right work of Nature.* Such I account are all natural perfections either of mind or Body: As are Wit, Beauty, Strength, or the like. They who have either any or all of these, are in danger of being envied by some that want them.

3. *For every right work of Grace.* For if a man live uprightly, and do justly, in all probability he is like to be a considerable gainer by it in this World; though fools are apt to think otherwise, 'tis the likeliest means to advance both his Reputation and Estate, which men that have the greatest Dealings in the World, seem to be convinced of, in that they pretend to it, and would be thought to be most righteous, even then when they have designed to steer a quite contrary course. But it matters not much what such mens thoughts are, since we are sure, that Grace or Godliness has the promise of the things of this life, and that he who by the constant tenor of an upright life, best acquits himself of his duty to God and Man, shall

shall ordinarily be best accepted of by both, I say, ordinarily, because most assuredly God will value him the more for it; And so, unless it be very rarely, will men too. And he that has the advantage of God's favour and man's, is most likely to advance in his worldly Estate, and to become the object of his Neighbour's Envy. Thus likewise, if a man by his honest Industry, thrive and increase in Wealth, or if by the merit of his virtues, he be raised to honour, he shall be envied by some body or other. It may be, to speak strictly, no man is envied for his grace or goodness, but for the rewards of it. For a man may be as holy, and as virtuous as he will, and yet no body will envy him for that, unless from thence he be more esteemed, and be better thought of, or unless by such a course he thrives in his worldly estate, then he shall be envied. But because 'tis hard to separate between virtue and its reward, therefore I may not improperly say, That for every right work of grace, a man is envied of his Neighbour. And thus you see another's good is the object of Envy; or the good which another enjoys, is that which causes his Neighbour to look upon him with an evil eye. Which is the third Particular to be considered in the definition which I have given you of it.

4. 'Tis for that good especially that a man is envied, by which the envious person receives no injury. For if one possesses a good by which another is injured, it makes him hated rather than envied, because he came by it by evil and indirect means, that is, by injuring of another. But what injury can it be to an Artificer, to have another to perfect a more

curious

*Stu ipsi fulix,
sunt illi fuli-
ciores, non
equidem in-
vidios, mihi nihil
detrahetur.
Cumberland
de Legibus
Naturæ.
p. 128.
A saying like
that excellent
Author.*

*de Providen-
tia.*

curious piece of Work than he? It may accidental-
ly be a loss to him, because most will make use of
him that's best skilled in his Art; but injury it can
be none. And what wrong is it to me, if another
be wittier, handsomer, and stronger than I? I have
never the less of either, because he has more. That
degree which he has above me, was not taken from
me: And so, if he excell me in any virtue; or, as a
reward of that virtue, if he be better thought of,
find greater favour, and be preferred before me, 'tis
but as it should be. He has what he deserves, and I
am not injured by it. For, though he have more
than I, yet I may not have less, but more than I
deserve. Thus you see the object of Envy, is ano-
thers good. A man is envied for any good of Art,
of Nature, and of Grace too. For the highest ver-
tue, goodness and innocence, is no fence against it,
as is plain, because our blessed Saviour himself,
for Envy, was delivered over to be proceeded a-
gainst by the Civil Magistrate. Nay, as *Synefius* has
observed, Envy is not so much suppressed by virtue,
as inflamed, or not so much appeased, as enraged.
Neither can that good, which is possessed without
the wrong of any one, secure a man from it; that
good of another being especially the object of it,
by which the envious person receives no injury.
Thus having shewed you the monstrous nature of
Envy, our next enquiry shall be into the Causes of
it. And as we commonly guess from the sordid-
ness of a man's temper, at that of his Birth and
Breeding; so doubtless, this more than Brutish vice
of Envy must needs be of very base extraction and
original, whither if we trace it, we shall find it
descended from one, or all of these Causes. And,

From Ignorance. For if the envious man did not think some things to be valuable beyond what really they are, such as Riches, and Honour, Beauty, Wit, and the like, he would not grieve to see another possessed of them. Alas! a man may enjoy all these to his hurt, and 'tis but too evident, that a great many do, all indeed that misemploy them, and use them to other ends, than those for which God designed them. And then, if we understood things aright, they'd be the objects of our pity, rather than of our envy, as being more miserable than others that want them. Our Saviour opposes the Goods of Fortune to the Goods of Grace, calling the Goods of Grace *true riches*; Luk. 16. 11. thereby implying, That the Goods of Fortune are false riches. And indeed, in the event, they are as often evils as goods. And surely, none would envy the goods of Grace which any one possessed, if he understood that they were imparted to him for the advantage of others, as well as his that possesses them, and consequently, that others may be benefited by them if they will. Methinks it should rejoice us to see that man rich, that's obliged to maintain us out of what he has. Of this I say upon supposition, that the goods of Grace may be said properly to be envied. But that envy is owing to ignorance, we need no other proof than what *David* will furnish us with, who when he hath told us, *That he envied the prosperity of the wicked*, and was grieved at the Goods which they enjoyed; he afterwards lets us know the cause of that envy in him, saying, *So foolish was I, and ignorant*. And therefore, when once he understood things aright, he's

Verf. 18, 19, 20. he's so far from envying them any longer, that he describes them as objects of the greatest pity.

Unbelief, is another cause of Envy. For he that believes God is All-sufficient, and has enough of all Goods to bestow upon every man, and that every gift of his is the issue of his infinite Wisdom and Goodness, will never grieve to see another man possessed of it. As that Child who believes his Father has enough left for him, and that he has done well in the disposal of part of his Estate upon his Brethren, will never be troubled at it. The elder Brother in the Parable would not have been disturbed at the provision which his Father made for his younger Brother's welcome home, but that he thought what was spent that way, properly belonged to him, and that his Father did ill in bestowing it upon another. And therefore we read, That they who were moved with envy, were the Jews which believed not. He that firmly believes that God in infinite Wisdom and Goodness, abides to every man his portion here, and what's best for him, as he most certainly does, all things considered, as he'll see no reason he has to grieve that he has less than another, so he'll see no cause he has to envy another man that has more. And of this property we need no other proof than what is brought. Pride is another cause of Envy. For whatever good another possesses, the proud man, having a great opinion of his own merit, thinks it properly belongs to him. And hence he's grieved to see another enjoy that which he accounts his own good. And Envy never accompanies Pride. And

And therefore the proudest persons are the most envious, as was evident in the *Pharisee*, and is but too apparent in those whose Principles and Practices argue them to be descended from them. They that fancy themselves to be more holy than all others, can hardly be contented that any others should enjoy what they account good but themselves. And therefore they would have all Temporal Power and Jurisdiction, and would exclude all others, as carnal and formal, from having any thing to do with the regiment of the World. They would dispose of Crowns and Scepters, imagining that a right to Rule and Government is founded in Grace, and that Grace is no where to be found but amongst themselves. Neither is this opinion to be found only amongst a few, from whose weak and crazy heads, one can scarce expect much better reasoning. But 'tis become the avowed Doctrine of a whole Church, whose reason would soon detect the Error, if Pride and Interest, did not obstruct the discovery of it. Hence they tell us, That the Pope has power to deprive that Prince of his Kingdom, and to depose him from his Government, that deserts the *Romish* Faith, and refuses obedience to the Apostolick See, as is declared in the *Lateran Council* held under Innocent the Third.

*Binii Concil.
de Hæresicis*

But since God gives these outward things in common to bad as well as good men, and furnishes them with natural endowments and abilities to accomplish those ends that he looks at in bestowing them; And since bad men are often possess-

sed of them by just and lawful means, should be-
ing nothing either in Divine or Humane Laws, to
injure their titles, but enough in both to war-
rant them: And since 'tis impossible without Di-
vine Revelation to know assuredly who has grace,
and who has not; And since bad men have just
right, and lawful authority to alienate what they
have, and to vest others, in it: since he has need
of a strong Faith, that can believe Heresie, Idolatry,
or any other sin, doth null any man's title to
his worldly estate: But Pride makes men think
they have a right to all things; and therefore they
are troubled to see any body else possess'd of
them. Hence the Apostle telleth us, *Envy cometh
of pride.*

1 Tim. 6. 4.

Another cause of Envy is Covetousness. For
if I did not desire my Neighbours Estate, I should
not envy him the enjoyment of it. We do not
grieve at the absence of that, the presence of which
we never wished for. Where love and desire go
not before, grief never follows after. The degree
of Envy is clear answerable to the degree of Covetousness. And therefore, as none were more covetous,
so none were more envious than the Pharisees.

1 Tim. 6. 10.

The Apostle tells us, *That the love of money is the
root of all evil, and therefore of this of Envy:* Which
he seems not very obscurely to insinuate, by say-
ing, *That while some covetousness is, they pierce them-
selves through with many sorrows.* Grief and Sorrow
being ever the concomitants of Envy.

g. Ulicka

ing. Uncharitableness is another cause of Envy. For he that loves his Brother will not grudge, but rather rejoice at any good that happens unto him. This the Apostle asserts, telling us, *That Charity envieth not.* Where there's least of charity, there's most of Envy. And the Devil who is most uncharitable, is the most envious; always grieving at any good that happens to man, and endeavouring by all arts and devices imaginable, to deprive him of it, and by all means to bring upon him all the evil he can. Doubtless if God did not hold him back, and limit his power, he'd soon destroy this lower World, as carrying those wicked men any longer reprieve from the extreamest misery that inhabit it: And for fear that, by all the means and methods of Gods Providence that he uses to that end, they should at last be brought to repentance. And therefore that request mentioned in the Gospel, where the rich Glutton in Hell is represented as petitioning *Abraham*, that he would send *Lazarus* to his Father's house, unto his five Brethren, that he might tell them what was befallen him, and what was necessary for them to do in order to their being happy, lest when they died, they should come to the same place of torment, where he was, did not proceed from charity to his Brethren, there being nothing so lovely amongst the damned; But from fear, lest they to whom he had given evil example, and with whom he was a Companion in all Vice and Wickedness, should enhance his misery, and add to his torment, when they were once come where he was.

1 Cor. 13. 4.

Luk. 16. 27.
28.

Prov. 13. 4.

6. Idleness is another cause of Envy. For when men are grown poor by sloth, they begin to envy those who are grown rich by their industry. *Solomon* tells us, *That the soul of the sluggard desireth, and hath nothing.*

When he has by sloth and negligence wasted and spent his own, he then desires, and envies his Neighbour's estate. An idle person is commonly envious, and would be glad if some great misfortune might happen to his Neighbour's estate, though he himself was never the better for it. So near approaches does the envious person make toward Hell even in this life.

James 3. 16.

Thus if we look upon Envy either in its Nature, or in its Causes, we must needs see enough to make us abhor it as a most detestable vice. Neither will it appear otherwise, if we view it in its effects, since the Apostle tells us, *Where envying is, there is every evil work.* Now those effects I shall rank into three Heads, because some respect God, some other men, and some the envious person himself.

I. Some respect God, who is struck at by all sin, but has contempt offered him by this sin of Envy.

For he that envies his Brother any good that he possesses, does in effect find fault with God, as if he had not done well in so disposing of it. The elder Brother in the Parable, who was troubled to see the provision made for his younger Brother's entertainment,

ment, thereby blamed his Father who caused it. Such an interpretation our Saviour makes of their grudging at those on whom the Master bestowed a daies wages when they wrought but an hour, saying, *Is it not lawful for me to do what I will with my own?* Matt. 20. 15. implying that whoever he be, that's troubled at any good which another enjoys, does thereby find fault with him that bestowed it upon him. And what are we that we should instruct God, or blame him for his disposals? As if without us he knew not how rightly to bestow his benefits. Which carries blasphemy with it, it being a charging God with want of wisdom, and the setting our selves above him.

2. He that envies his Brother any good that he possesses, does in effect quarrel with the goodness of God, with that Attribute whereby he's propense and inclinable to do good to all his Creatures. If the envious man might have his mind, he'd limit and bound his Goodness, and confine all the offices of it wholly to himself, not liking, nor by any means approving that others should be benefited by it. And so would have God cease to be what he is, to please him. As if he were not infinitely Perfect, Lovely, and Desirable, not only in respect to the transcendent excellency of his Nature, but also in respect to his Munificence, Bounty, and Goodness towards his Creatures. So that you see, the envious man would not only detract good from his Neighbour, but also Goodness from God, which is the cause of all that good which his Neighbour is partaker of.

3. He

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2. He that's troubled at any good that another possesses, goes about to eclipse the glory of God, for every excellency, and every good that we see the creature endued with, issues from God. As all the light the Moon has, it borrows it of the Sun; In every good which the creature enjoys, is derived from God, and points at its original from whence it came. He therefore that envies any good that his Neighbour has, since 'tis a representation of God, and an effect that manifests the cause from whence it springs, would darken and obscure the glory of God. How can he be said to desire the glory of God, that's grieved to see it shine forth in its excellent lustre, so as men might admire and adore it? As he cannot be said to be a friend to a Prince's Honour who is troubled at every thing he does, whereby to obtain to himself, an esteem from his people. Besides, the envious person does as good as tell the World, that all the good which God does to others, is not worth his thanks: and so he does what in him lies, to hinder God from receiving that tribute of Praise that belongs unto him, and not only would withdraw from men the things that are theirs; but would withhold from God the things that are his.

3. He offers the greatest affront, and discovers the greatest enmity to God imaginable. For when a man is slighted the more for being regarded by us, and when the more kind we are to him, others stand at the greater distance from him, we account it argues their great slight and contempt of us. Now, the

more

more kind God is to any one, the more does the envious man hate him. If God has done well for him, the envious man presently wishes him ill. The more he has of the expressions of God's love, the less he shall be sure to have of his love. And the more regard he seems to have from God, the less he shall have from him. For the more good he receives from the bountiful hand of Heaven, the thicker are the Arrows of envy shot at him. As Xenophon has observed in his *Cyrus*. Pag. 157.

Thus we see how great an evil Envy is, if we consider the effects of it, as they respect God. For it quarrels with his Wisdom, grieves at his goodness, would detract from his glory, and deprive him of that Honour and Praise which belongs unto him, and is to be paid him by all his creatures, and offers the greatest affront, and discovers the greatest enmity to him.

II. Those effects of Envy which respect others, are also very evil.

I. As it makes a man curious to inquire into their concerns, and to pry into their secrets, that he may find out something or other that he thinks diminishes them. *Plutarch* has observed this to be the property of Envy. That 'tis curious in searching into the misfortunes and mishaps of others, and is diligent to pick up all stories that seem to lessen them. For since the envious man is troubled at any good which others enjoy, he's very solicitous to acquaint himself with some of their evils to ease his own mind, finding

finding he cannot be at quiet in himself, so long as all things are well with them whom he envies. And therefore he takes all occasions to inform himself of any evil accident that happens either to their Estates or Persons, and that which is their interest to keep secret and hid, he'll use all the means he can to get to the knowledge of, that so he may have the better advantage to diminish and lessen them in the esteem of others.

1. Envy causes a man to wish the hurt of those whom he envies. For since he's troubled at another's good, he must needs wish his hurt, because that would remove the ground of his trouble. Neither will any past obligations make him of a better mind; For he'll overlook all kindnesses received. Nay, such engagements as are founded in nature itself, are not strong enough to allay the distemper, as is apparent, in that the nearest Allies are often strung with it, and discover it against one another, as did Joseph's Brethren against him.

3. Another effect of Envy is, The rejoycing at any evil that befalls the envied party, contrary to charity or love, which *rejoiceth not in iniquity*, but rather causes a man to grieve when any evil befalls his Brother, of what kind soever it be. The envious man quite inverts the order of that command, *Rom. 12. 15. For he weeps with them that weep, and rejoices with them that weep.* A temper so far from being Christian, that there's nothing of humanity in it, but very much of the Devil. For if there be any thing that may be called joy in Hell, doubtless,

1 Cor. 13. 6.

less, 'tis at the sin and misery of others whom they'd draw into the same condemnation with themselves. And yet there are but too many that would be not only accounted Christians, but would be also thought to be in the highest form amongst those that are called such, who imitate in this, those infernal Spirits, who delight in nothing more, than in publishing the sins and failings of their Brethren, especially of their Superiours. Hence they are almost alwaies, and in all companies, declaiming against Magistrates and Ministers, and diverting themselves with telling stories of their supposed miscarriages; whereas, if they did not envy their Authority, and Revenues, they would be contented to let them pass without their Censure.

4. Another effect of Envy is, the endeavouring to do the envied party an ill turn: And to be sure, since an envious man desires another's ill, he'll endeavour it what he can. And this is done,

1. By meditating his hurt, or projecting in his mind how to bring it to pass. Thus when *Saul's* Envy was once stirred up against *David*, he thought of nothing but his ruine, and was alwaies plotting means to bring his purpose about. He had an evil eye upon him ever after that he heard the Women in their Song ascribed unto *David*, more than unto himself. Sometimes he designs to kill him with a Javelin; another time he thinks the best means he can use to effect his purpose, is the giving him his Daughter *Michal* to Wife, that she may be a snare unto him. Sometime he thinks to entrap him by

D

secret

1 Sam. 18.9.

1 Sam. 18. 29,
30. and Ch.
19. 1.

secret fraud; at other times, to assault him by open violence. And as *David's* fame increased by his worthy Deeds, so did *Saul's* envy towards him. And therefore he was ever casting about how to destroy him.

But we need not have had recourse to ancient times, for proof that envy causes men to meditate the hurt of those whom they envy, since our own will furnish us with too many instances of such, whose heads are alwaies working how the most effectually to mischief those whom they are troubled to see in such prosperity, who are restless not only to ruine single persons, but whole orders of men amongst us, to the apparent wrong, or rather the subversion of both Church and State; who are so stark mad with Envy and malice, that so they might but pull down the house where those whom their fancies have created their enemies, do inhabit, could be content themselves to perish in the ruins of it with them.

1 Pet. 2. 1.

2. Another means whereby the envious person endeavours to do others an ill turn, is by detraction. And therefore the Apostle has very fitly joined these two together, Envy and all evil Speakings; because one is the Cause, the other is the Effect. Envy lessens others what it can: It will not allow them to have so much of any thing as really they have, that makes them appear considerable in the world. And they shall be sure to have large additions, and greater degrees of that attributed to them, which seems any way to diminish them, than

than justly belongs to them. Hence amongst those who take their measures of a man's worth, by his riches ; that is, amongst the silliest sort of people, who know no better ; the envious man will take great pains, and use many arguments to persuade that those whom he envies, are thought much wealthier than they are. Amongst those that are taken with Beauty, he'll say, they are not at all handsome. If he meets with them that value a man for his Learning, he'll assure them that he never had any thing that might justly entitle him to it. If he be accounted wise, He'll tell them, the quite contrary is true of him. If he be esteemed for his piety, that is so eminent and perspicuous, that it cannot be hid, he'll bring in some But, or other, that shall shade and eclipse it. Hence also every little imperfection of Body shall be termed a deformity ; and every misfortune that happens to him, shall be reckoned up, as so many instances of his own folly, as well as of Divine Vengeance against him. His common failings shall be heightened into vices, and because he is not more than a man, envy will represent him to be worse than a beast. Hence spring those filthy Libels that are thrown about against Magistrates, whether Civil or Ecclesiastical, whereby their faults are exaggerated, and foul reproaches cast upon them, on purpose to make them despicable in the eyes of the people. If envy may be believed, *Moses* and *Aaron*, God's Magistrate, and God's Minister, were proud, and took too much upon them, and every one of the Congregation were as good as they. But here indeed, *Korah*, *Dathan*, and *Abiram*, were more charitable and ingenuous than some

Numb. 16.3.

who succeed them, in that they'd allow *Moses* and *Aaron* to be holy as well as themselves, and did not wholly appropriate it to their own Party.

13. By laying violent hands, or offering open force against the envied party. This sin of Envy was the cause of the first Murder in the World, I mean, that of *Abel's*. And it has been a fruitful Mother of many more since. 'Twas that which caused our Saviour's death; For the Priests delivered him for envy.

Matt. 27. 18.

18.

Gal. 5. 21.

And some whose greatest crimes were their Estates and Honours, have drunk of the same Cup in the memory of many of us, and therefore we may guess that Envy served it up. So fitly does the Apostle place murders after envyings. And indeed, Envy ever banishes love out of the heart, and is accompanied with some degree of hatred. And he that hates his Brother is a murderer, and is like to be proceeded against as such at the great day, though he do not actually take away his life. For as the malicious intent or the designing and compassing the death of the Prince is Treason by our Law, and all overt Acts are looked upon only as evidences that manifest it; so the hating of our Brother in our hearts is murder, and the laying violent hands on him, and actually killing him, only argues the murderous intent to men, who otherwise are not able to know certainly our hearts. But God wants none of these evidences, since he knows what is in man, and needs not the help of the Effects, to lead him to the knowledge of the Cause. Thus we see the effects of Envy as they respect others, or God and our Brethren, and from thence may understand the evil of it.

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3. But the truth is, The effects of Envy are most pernicious and deadly to the envious man himself. For God is not hurt by it. He that shoots an Arrow up to Heaven, is likely enough to have it fall upon his own pate; And since Envy is levelled against the good of our Brother, which God is the Author of, it's most likely he'll either secure him in the possession of his own gift, or else make up the loss of it to him some other way. Thus though the envy of Joseph's Brethren prevailed so far, as to make him leave his own Country; yet God took care to advance him in Pharaoh's Court. Certainly the envious person himself has the worst of it, or is hurt most by it.

1. For it has a most pernicious effect both upon his body and mind, causing leanness and paleness to his Body. As the Poet has observed, *He's sick because his Brother's well, and the better 'tis with another, the worse 'tis with him.* As his Brother encreases in his Fortunes, in the same degree he decreases in his Comforts. For it creates great disturbance, trouble, and grief to his mind. Solomon calls it, *the rottenness of the bones.* And the Satyrist says, *'Tis a most fretting tormenting Disease, such as will let the mind enjoy no quiet, 'tis a pestiferous.*

*Her. Ep. Lib. 1.
Ep. 2.*

*Prov. 14. 30.
Invidia Sicili
non invenire
Tyranni Ma
ius tormentum.
ibid.*

2. By this means we are most likely to lose the favour of men. For he that envies his Brother, will be apt at some time or other to detract from him, and speak against him, and that will lose him in the esteem of those that hear him. For they that are at

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present unconcerned in the envious man's detractions, will think with themselves they know not how soon they may be so, since he may have the same Motives to speak against them hereafter, as he has now to speak against others. And hence they presently conceive a very mean opinion of him, and that most deservedly, because they see him set against all that's good in others. And therefore *Plutarch* compares Envy to the *Cantharides*, who destroy the ripest Fruits, and fullest blown Roses; 'tis levelled against the highest worth and greatest good.

Isa. 57. 3.
Isa. 57. 3.
Isa. 57. 3.
Isa. 57. 3.

3. By this means we certainly exclude our selves the favour of God; who cannot choose but be offended with us for being troubled and grieved at his disposals, and for loving them the less to whom he's most kind and bountiful. Besides, envy is the Parent of many other evils, as you have heard, and so involves us in the greater guilt, and consequently must needs render us the more hateful in the sight of God. Since his love is proportioned to the degree of goodness which he beholds in men, so will his hate to the degree of evil.

Isa. 57. 3.
Isa. 57. 3.
Isa. 57. 3.
Isa. 57. 3.

4. This sin of Envy will exclude a man Heaven, as well as any other. For proof of which, you need read only what's written (*Gal. 5. 21.*) Where the Apostle reckons envying amongst the works of the flesh, and then adds; Of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God. Mere self-love, therefore, one would think, should

if there wanted other Motives, prevail effectually with men to lay down this filthy passion, and to be as fearful of admitting it into their bosoms, as they would be of a Thief into their houses, who comes to rob them of all that's valuable in them; And to be as careful of suppressing it, as they would be of fire, that (if it be let alone) would waste and devour all before it.

But besides what has been said already, I might add,

1. That 'tis a base Vice, as appears by every one's being ashamed to own it. There being some that will own other sins; but every one endeavours to hide this.

2. 'Tis a Vice highly unjust, since 'tis so far from giving others their due, that it pursues them with the greatest hatred, scorn, and reproach, who deserve the best. Hence the Moralist tells us, *That we can not envy any one justly.* There may some seeming justice appear in our hatred, because the party may have done us an injury. But there can be none in our Envy, because 'tis levelled against him that has done us none. And 'tis for his good, not for his evil, that he's envied. 'Tis true, in one sense, it may be said to be just (as Gregory Nazianzen has observed) because 'tis a means to destroy him who fosters and cherishes so foul a Vice.

3. 'Tis of a vast extent, and is not to be confined, bearing ill to all the fortunate and happy.

καὶ δὲ οὗτος
ἐφ' ὅσον αὖ
ἐφ' ὅσον αὖ
λαμπρὸς
δὲ τοῦ αὐτοῦ
ἔστι.

πρὸς ἀνὴρα
πρὸς ἑαυτὸν
πρὸς
Greg. Naz.
Orat. 32:

καὶ δὲ οὗτος
ἐφ' ὅσον αὖ
ἐφ' ὅσον αὖ

πρὸς ἀνὴρα
πρὸς ἑαυτὸν
πρὸς

Hence that ingenious Moralist, before named, says, *It is a kind of infinite Thing, like an inflammation in the Eyes, that causes it to be disturbed as every light it touches* &c. This most dangerous to them that are the objects of it. An envious man being a worse enemy than he that's openly and professedly so, because an open enemy strikes at us when our faces are towards him; but an envious man takes his advantages of doing us a mischief when we are least aware of him, skulking in secret, so that we cannot ward for our selves, which is most ingenuous in it self, and most deadly in its effects. For he wounds the flesh, who is not thought to have any design of hurting us. And consequently, it hurting the more, and being the more deadly, must needs be the more sinful.

This foolish Vice. For, besides that the envious person receives real damage by it in his body and mind, loses the esteem of men, and favour of God, which is ten thousand times more valuable, and excludes himself Heaven: if he did rejoice at all the good that happens to another, he might certainly be some gainer by it himself, since that very joy would be more advantageous to him, than the grief which the envious man has. And all those goods that another is possessed of, might some way or other be to his profit: from his wisdom he might have good counsel, from his piety, good example, from his Estate relief, if ever he should come to want it. And many other ways one may be advantaged by the good which another is possessed of. Hence it is, that

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S. Augustine saith, *Take away envy, and what I have is thine, and what thou hast is mine.* But the envious man loses the benefit of all.

Tolle invidiam, & tuum est quod habes;
Tolle invidiam, & meum est quod habes.
In Psal. 139.

And therefore having thus opened the nature of the disease, having taken an impartial view of it, both in its Causes, and in its Effects; charity requires, that I should in the next place propose what's proper and sovereign, in order to the remedy and cure of it. For I account when the Physician has faithfully and plainly demonstrated the nature of the Malady, with the fatal and deadly consequences of it, unless it be timely removed, he has done sufficient to persuade the Patient to make use of those remedies which he shall rationally offer as proper to expel it.

Now having already found out the Causes, 'tis but removing them, and the Cure will be effected.

1. Therefore, endeavour after a conviction of the vanity and emptiness of all worldly goods. And indeed, if we did not think them better than they are, we should envy no man the possession of them. If a man had as much of them as he desired, he might still be miserable. When a man's going into another World, 'tis but little ease to his mind to think how well he's provided for in this. They are often the ruine of wicked men, and they are snares and temptations to them that are good. For one man that's profited, I am persuaded that ten are hurt by them. Since therefore they are so hazardous in the enjoyment, there's no reason we should envy them that have them. David saw them that had most of them,

to stand in slippery places. Besides, we know not how much care, sollicitousness, pains, attendance, flattery, &c. they cost some of them, so as that we'd be loth to purchase them.

2. Let us cherish Humility, and endeavour after a mean opinion of our selves; and then we shall never think much at any good that happens to another, and shall account our selves to have beyond our desert already. He that thinks meanly of himself, will conclude, that God deals graciously with him, in that he gives him any thing. If he thinks himself to be less than the least of all God's mercies, the least of his mercies will please him.

3. Have a love for, and bear good will to all men, and think charitably of them, unless there be evident cause to the contrary. For he that loves his Neighbour will not grieve, but be glad of any good that happens unto him. And if we bear him good will, and desire his good, 'twill rejoice us to see him. And if we think charitably of him, we shall think he deserves it.

4. Study contentment. Consider in how much better circumstances you are, than many others who have deserved as well, and that your condition whatever it be, is such as God accounts the best for you. This is necessary. For he that looks with murmuring and repining on his own condition, is apt to look with envy on other mens. And he that is pleased with his own condition, will never be troubled to see his Neighbour's better.

5. Endeavour after a firm assent to all that God has revealed of himself to the World. He has told us, That he is most Wise, Powerful, and Gracious, inclinable to do good to his Creatures. If we did believe him to be so, instead of envying what others enjoy, we should approve of his disposals to them, and thank him for what we want our selves, resting our selves satisfied in what it is his pleasure to do to us or with us.

6. Be alwaies well employed. This is the way of making us become the envy of others, and of raising us to such a condition that we shall not have so great temptation to envy them. But Solomon tells us, *Idleness will cloath a man with rags*; and then he's most likely to envy those that go better clad. Idleness brings a man to want, and then he's ready to envy his Neighbour's plenty.

7. To all these let us add, our hearty and humble supplications to Almighty God, who is the giver of all good things, that he would endue us with such a love to our Brethren, as will extirpate and root all envy out of our hearts; that he would so thoroughly convince us of the fading vanity of all worldly goods, that we may neither eagerly desire them for our selves, nor be grieved when we see others enjoy them, having far better things in our eye, than this World can afford us. Let us beg of him a humble heart, that we may ever think our selves to have beyond our desert, may submit our selves wholly to his disposals, and may esteem others better, and more deserving than our selves, and in whatever state we are.

are, we may be therewith content; Being persuaded that as he's All-sufficient, so whatever his wisdom sees best for us, his Goodness will communicate to us; if we use our own sincere endeavours, and are not wanting to our selves in the use of those means which are necessary in order to those supplies which we expect from his hands.

And thus we have seen the Envious Man's Character.

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